

a. 1929.

J. K. C.

INTERLUNARE:

OR, A

VOYAGE

TO THE

MOON.

CONTAINING

Some Considerations on the Nature of
that Planet.

The Possibility of getting thither.

With other Pleasant Conceits about
the Inhabitants, their Manners and
Customs.

*Sic itur ad astra
Reptet humi quicumq; velit*

By DAVID RUSSEN of Hythe.

LONDON,

Printed for J. Nutt, near Stationers-
Hall. 1703.

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THE
VOYAGE
OF
THE
M.O.N.



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Printed for J. Smith, near St. Dunstons
M.D.C.C.C.

TO THE
READER.

THE following Tract will find Approbation from the Learned and Ingenious; while those who are troubled with Moon-blind Intellects, like Dogs barking at the Moon, will carp at what I have written.

I know you may as soon persuade some that the Moon is made of a Green Cheese, as that it is a kind of Sea and Earth, of Land and Water. They will

The Preface.

more easily believe, that the Old Moons are cut up into Stars, than that the Moon can possibly be inhabited. They look upon the Notion of its being Peopled a Romance; though from their Infancy they have had the Tradition of the Man in the Moon, who, some will tell you, carries a Bundle of Buses on his Back.

Ex quovis ligno non fit Mercurius.

Nor was this Discourse calculated for those Blocks who are sick with the Stupidity of a lazy Ignorance.

It

The Preface.

It claims the Protection of more refined Genius's, whose Thoughts soar above this Dung-hill Earth, and read the Divine Attributes in other Legible Characters besides what are imprinted on this Terraqueous Globe.

'Tis composed of serious Philosophical Reflections, intermixed with variety of diverting Thought; and as such I doubt not but the Knowing will accept it, from

Hythe, March

20. 1702.

Their Servant,

David Russen.

The Preface

It claims the Protection of
more refined Genius, whose
Thoughts soar above the vulgar
Bill Party, and read the History
of the Nation in other words. The
History of the Nation is not
the History of the Nation, but
of the Christian Nations of the

The conduct of former Kings
Political Reflections, in which
the conduct of former Kings
and as such I doubt not but the
Knowing will accept it from

London, March 10
1722

David Hume

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(I)

Iter Lunare :

OR, A

VOYAGE

TO THE

MOON.

MEeting with that little Treatise, entituled *Selenarchia*; or, the *Government of the World in the Moon*, written originally in *French*, by that famous Wit Monsieur *Cyrano Bergerac*, I could not read it without abundance of Delight; and having read it, could not return it to the Owner, of whom I had borrowed it, without craving

ving a longer Day for Restitution :
~~Which Having obtained, and read~~
~~it again, I could not part with it~~
 without making some Notes and
 Observations thereon ; which is the
 Subject of these following Lines.
 Wherein, by way of Introduction,
 we shall give some Hints of the
 Book, and the Subject Matter it treat-
 eth of.

As to the Author, I can learn
 nothing of him, other than his
 Translator, *Thomas St. Sere*, tells us
 in his Epistle Dedicatory, that he
 was of the Army, an Employ which
 gives an Ingenious Spirit Leisure
 and Opportunity enough to make
 Observations of this Nature. The
 Greek Title ΣΕΛΗΝΑΡΧΙΑ, or the
 Government of the Moon, is signifi-
 cant enough ; the Drift of the Au-
 thor being to give us a Scheme of
 the Regiment of the People that in-
 habit that Planet, their Manners,
 Customs,

Customs, and other Constitutions, necessary to be known by those who describe any Kingdom or Commonwealth. But the Title that the Translator gives it (when he calls it a *Comical History*) seems to be too full of Levity, and unbecoming that Gravity which a Treatise of so serious Matter doth require. For though it be interlaced with much Matter of Mirth, Wit and Invention, of things either doubtful, or meerly feigned, and so in some sense may be ranked with Sir *Thomas Moor's Utopia*, *Don Quixot's Romantick Whymseys*, or *Poor Robin's Description of Lubbardland*; yet is it throughout carried on with that strength of Argument, force of Reason, and solidity of Judgment in the Demonstration of things probable, that it may not be unbecoming the Gravity of *Cato*, the Seriousness of *Seneca*, or the Strictness of the most rigid Peripatetick,

retick or Cartesian; and instead of *Comical*, may deserve the Epithete of the *most Rational History of the Government of the Moon.*

The Subject Matter of which it entreats, is his Journey to the Moon, the manner of his Ascent thither, the Observations he there made of their Shape, Figure, Manner of Living, Arts, Sciences, Government, Products, the Amanily of the places; intermixt with many discourses worth the Observations of the most Learned. Indeed, there are in it many things which among us are altogether unusual, improbable, or perhaps, above the Power of Nature, as far as Nature is understood by us, or above what our Capacities can explicate from those Principles we have generally received; such as are his Story of *Cardan's Moon-men*; his Spirit which attended him in the Moon,

Moon; putting Persons in the Posture of others to know their Thoughts; his feeding by smell of Meats; killing Fowl with a Composition that ready roasteth them, and others of this kind; which because the Principles we have in this Earth will not account for, (and yet they seem to be deducible from Natural Principles,) our Author hath placed them in the Moon, as the Customs of that Country, where they may pass for Probable, on as good Grounds, as many wise Men conjecture that the Moon is an Earth, and like ours, Inhabited.

On this Conjecture it is, that the whole Treatise is grounded. That the Moon was like our Earth, composed of Land and Water, and also Inhabited, was an Opinion very ancient, maintained by many of the best and eminent Philosophers of fore-past Ages, whose Principles

ciples, Arguments, and Reasons *Plutarch* has set down in that excellent Discourse of his, entituled *De facie Lunde*. Among our latter Philosophers, the Learned and Reverend Bishop *Wilkins* hath compiled an Exact Discourse, tending to prove the Moon to be an Habitable World, and that our Earth is in Lieu of a Moon to them. This, with some other Opinions, that not only the Moon but the rest of the Planets and Stars are Habitable, is by the most thinking Persons held somewhat probable, and taken *pro Confesso* by our Author; on which Maxim he grounds the Story of his Voyage thither.

“ To pass over his Entertain-
 “ ment at his Friend's House, and
 “ his return home in company with
 “ others in a clear Night, when the
 “ Moon was at full, and Liquor
 “ had heated their Brains and eleva-
 ted

" ted their Spirits, among variety
 " of Wits they vent their frothy
 " Jests and witty Notions about the
 " Moon; some jesting, others
 " laughing; while our Author so-
 " berly and wisely gives them his
 " Opinion, (pursuant to the Re-
 " solves of many grave Authors.)
 " That the Moon is a World like
 " this, and by which ours is Inter-
 " changeably believed a Moon. I
 shall not now stand to discant on
 this Opinion of our Author's; for
 my part I hold it more than pro-
 bable, and have in some of my
 Writings promised a just Treatise
 of it. I shall refer the Reader
 thereto, where I shall have more
 leisure and opportunity to write a-
 bout it, than now I have, being
 writing this in the midst of an
 * Hurry and Tatling of several sorts

* The Author taught School, and wrote this in his
 School-room among his Boys.

of Persons, without the help of any other Author than our own ingenious Traveller, Monsieur *Bergerac*.

The time when this Discourse betwixt our Author and his Friends hapened was, “ when the Moon “ was at full, the Sky unclouded, “ and the Hour of the Night nine. All Particulars concurring for the more just and perfect Observation of that Plannet: She being in her Splendor and Brightness at the full, and in a clear Night appearing to us brighter about nine at Night, when Darknes hath newly drawn its Curtains over us, than later in the Night, when we have been longer used to it.

“ Where one of the Company “ calls the Moon, by way of jest, “ the Loop-hole of Heaven; it may in earnest have relation to that Opinion which I have met with in a certain

tain Author, and which I have elsewhere hinted at, in treating of the Substance of the Stars, that they were Perforations, or Holes made in the Firmament of Heaven. (which is supposed to be solid,) through which the bright refulgent Lightsomeness of the *Cælum Empyreum*, or Heaven of the Blessed, did shine through to us; or become Visible by us: Which Opinion carries in it no absurdity in any of the fixt Stars, though in the moveable Planets it will not hold good; whose Motion takes away all reasonable probability, of supposing that the Light can be seen so variously in several Places of the Firmament, through the same Perforation; and much less will it hold good in the Moon, the Celerity of whose Motion takes away all likelihood of such a Supposition. However, this may be replied in behalf of this Notion, that, according to *Des Cartes* grant.

granting the Sun to be a fixt Star, and the other fixed of the same Nature of the Sun, it may possibly be thus ; whereasthe Moon, Earth, and other Planets, being opacous Bodies, receiying Light only from the Sun, must have Motions allotted them peculiar to themselves, and are not to be ranked among those more numerous Luminaries of the Heavens, which transmit to us thro' a small conveyance that refulgent Brightness of the inward Heavens, which no mortal Eye can behold in its Splendor.

“ That the Moon was only the
 “ Sun disrobed of Light, or put
 “ into some dark Body, through
 “ which it casts to us a Light, ve-
 “ ry obscure, was a Notion some
 “ had started in the Ignorance of
 “ Astronomy. To this our Author
 alludes, when he introduceth some
 supposing, “ That the Sun, having
 “ dis-

“ disrobed himself of his glorious
 “ Rays, did (in the Moon) peep
 “ through a hole, to spy what the
 “ World was doing in his absence;
 whereby he seems again to confirm
 the Perforations of the Heavens:
 Yet will not this be allowed, except
 we can grant the Sun a Ubiquity;
 it being observable, that the
 Sun and Moon are both visible
 in the Heavens at once.

The next thing observable, is a
 Notion he starteth about the Com-
 munication Invisible Agents have
 with us. “ While his Fancy was warm
 “ with the Discourse he and his
 “ Companions had held concerning
 “ the Moon; he, returning home,
 “ goes into his Closet, and finds
 “ (by some invisible Hand) a Book
 “ removed and laid open on his
 “ Table, the Author *Cardan*;
 “ and casting his Eye on the opened
 “ Folio, he first reads that passage of
 “ *Cardan*,

“ *Cardan*, where he relates, that
 “ one Night, being in his Study,
 “ the Doors fastned, two old Men
 “ of big Stature appear’d, and after
 “ much discourse, in conclusion told
 “ him, they were Inhabitants of the
 “ Moon. I have not *Cardan*’s Book,
 therefore cannot search whether he
 hath such a Passage or not. Surely
 our Author would not set down a
 Forgery of so great a Man as *Car-*
dan, and make him to relate, what
 he hath not. Taking for granted, that
Cardan hath such a Passage, it is to
 be enquired, whether our Author on-
 ly makes use of it, to prove Inhabi-
 tants of the Moon, or whether real-
 ly, he entring his Study, found
Cardan’s Book removed, and open-
 ed on the Table in that Leaf. If
 the Story be real, it is a great con-
 firmation of the Agency of Invi-
 sibles, and proves, that they many
 times suggest to us things we are
 ignorant of, and by some means
 or

or other, satisfie us about those things whereof we are doubtful; and so opening this Book, placed it there to confirm his Opinion about the Moon, while his thoughts were earnestly bent upon the Scrutiny. As to the Existence of Angels, Demons, and Spirits, none but Sadduces deny. That every Man hath a good and evil Genius attending him, is no Novel or Ungrounded Opinion; That Angels minister to us, and that we have Communion with them, Divinity teacheth us; but whether there be no other Spirits or invisible Agents, which sometimes appear to us, and at other times assist our Judgments, or serve us by some such unaccountable means, as he here mentioneth, is a point not yet discussed: Certainly the Notion we have of Satyrs, Nymphs, Genii, Lemures, Hobgoblins, Mumms, Spirits, Fairies, and such like, hath some ground
of

of Truth, and though clouded with Fables, yet 'tis to be noted, all Fables are grounded on some certainty. But where these inhabit, whether in the Earth, as some relate they are to be found in Mines, or in the Air, or in the Stars or Moon, is not by us to be determined. We know not what may be or dwell in those places whither we cannot come. The ingenious Author of the *Turkish Spy*, Vol. VII. Lib. III. Lett. X. hath a relation of himself not far different for kind from this, though the Circumstances were variable; where he relates, " That
 " being seized with a violent Fit of
 " vomiting, he earnestly longed
 " for an *Arabian* Orange, and sending
 " to buy some, his Messenger
 " staying long, and at last returning
 " with *Spanish* sower Oranges, they in the mean time found
 " lying on the Table an excellent
 " *Arabian* Orange, which he greedily
 " ly

ly eat, and recovered his Health. He very curiously searcheth into the occasion of its coming there, suspects Legerdemain; but finding none could be used, concludes; " That
 " possibly there may be an Order of
 " Officious Beings invisible about
 " us, who have the charge of Mortals committed to them, and are
 " obliged by the Laws of their
 " concealed Kingdom, to assist us
 " in extremities. And certain it is, an observing Person may take notice of some extraordinary Passages in the Course of his Life, of which he can give no rational account, but must with our ingenious Traveller to the Moon, place them on the score of Preternatural Causes, and explicate them by the officious Services of those kind Agents which invisibly assist and inform us.

Our

Our Author's Mind being encouraged by this unusual Accident, and reflecting upon what the Poets feigned of *Prometheus* ascending to the Sun, he resolves upon the Enterprize; about which we consider,

1. What may possibly hinder our Ascent to the Moon.

2. What is to be thought of those Means some have proposed, and our Author used.

To ascend to the Moon is a matter of no small difficulty. It may justly be queried, whether the power of natural Causes will be sufficient to convey thither any Terrestrial Body from the Globe of this Earth, we having no certainty that the Moon and Earth are of one Nature; or that the Air which encompasseth

compasseth our Earth, or the *Aura Ætherea* which lieth betwixt that and the Moon, will admit of a passage. And we may not unrightly conjecture, that Divine Providence hath laid in our way those Impediments, which though they cannot hinder our Contemplations from ascending, yet oppose our corporeal Conveyance thither, he having debarr'd us from bodily conversing with those supposed Inhabitants.

Two things seem to impede our Journey thither, the propensity of all Earthly Bodies composed of Matter to tend downwards, which causeth in them an Ineptitude to ascend, and the Medium through which they are to pass, which is unfit for Animals of this Earth to breathe in. As for the distance, it is no Essential hindrance, since, were it farther, it might be surmounted

mounted with Labour, and time proportionably allowed.

As to the propensity of material Bodies to descend, whether caused by the magnetical Attraction of the Earth, by the direction of all things to the Center of the *Terraqueous* Globe, or the outward Impression of the Air, it is all one, since we find such a Property in all things, (Fire and Air excepted,) it will materially hinder an Ascent to that heighth requisite to gain the Orb of the Moon. And therefore whatever means of Ascent can be invented, they must be violent and præternatural, artificial, and done by some kind of Mechanism, either Vital of Birds; or Inanimate, yet forcible by Springs or Instruments; which whether any can effect, is a matter of Controversie.

Nor

Nor will the Mediums through which we are to pass, less hinder our Flight. For the Atmosphere of the Air which encloseth us, being sometimes deprest and nearer to us, sometimes rarified by the Sun, and so carried higher above us, yet like the middle Region which the *Peripateticks* held, will be always so cold, sharp and piercing, that it will Freeze us; no use of Cloaths, Liquors, Fire, or other Invention being sufficient to master it. Or it will be so Wet, rainy, Foggy, and full of Water, that it will Wet, Clogg, Choak or Drown us; or perhaps so pestered with Snow, Hail and Ice, that it will oppose our Passage, and like Rocks or Sands in the Sea, will shipwreck us, for we have no other knowledge of those Meteors which compass us than by conjectures taken from those Matters which fall down upon us from thence,

B

and

and the more we consider what falls from them, which sometimes is so violent, that we seek our Houses Hedges or Rocks for shelter, the more shall we find the difficulties when we come to wade through those Fountains of Rain, Hail, Ice and Snow, whose droppings we can scarce endure here below.

Indeed, those difficulties may in some measure be avoided by taking the Journey, in a Calm, Serene, and clear Sky, free from Clouds Mists and Vapours, yet since the Ascent is tedious and difficult and must necessarily take up some time, we are not sure but the Wind may change and a Torrent of those Meteors may meet and stop us in our Course, as the Tide many times Flows, and stops the Marriners Passage; when the want of Wind hath not carried him far enough on his Voyage.

But

But could we be assured no Clouds would intercept our Passage, yet how can we Promise, that no Winds will meet us and carry us away out of our Course, as Ships many times are driven by their violence, and forced to steer a contrary way.

If to avoid this inconvenience we should climb the tops of the highest Mountains, and as did *Domingo Gonzales* ascend to the top of *Teneriff*, where, as some say, all windy and watery Meteors are surmounted and launch out into the *Aura Ætherea*, how shall we answer these Queries.

Whether shall we move forward, backward or sidelong?

How shall we draw our Breath? and,

How shall we be sustained with Food?

As to the *Aura Ætherea*, or the pure Air, (above this Atmosphere of Meteors, which perhaps at the utmost distance or height of twenty Miles encompasses us) we cannot certainly tell what it is; if Fire, as some of old held, then the Passage is most unlikely, but at the best, it is concluded to be a pure, thin, rarified Air, free from humidity, Wind, Rain or cold. Now since our Bodies are composed of mixt beings, particles as different as what some call the four Elements, which render them solid, heavy, and impassible, how can we conjecture, they can abide or move forward, in an Element wholly pure and unmixt. For not only are our Bodies unfit to abide therein, but the fluidity of that *Æther*, will deprive us of all Progression. For Progression or going forwards here below, is caused by a violent Motion of the joynit
and

and part of the Body, it is a Protrusion or thrusting forward of part, while the Feet, Legs, Hands or Arms, standing firm on the Ground, the Spirits and Organs of Motion, by a kind of force thrust forward the Body, and by constant Iteration of the Protrusion, the Progression is continued, now this cannot be done, by Man in the Water, which is somewhat softer, but by a kind of Artificial swimming, much less in the Air, where is no Foundation. Add that Birds whose proper Region is the Air, and who naturally Fly in it, do it by the same kind of Protrusion with their Wings, as Men with their Feet. Yet do often alight on the Ground, not only to seek their Food, but to rest them when weary in flying, and never Sleep but on the Ground or some stedfast place. If a Man walking on the Ground, which is full of Beach, Stones, or

loose Sand, is soon wearied because that loose Ground gives way, that he cannot set his Foot steady, how much more unlikely is it he should go forwards, when he stands on a Foundation, thinner than Water; and like Noah's Dove, can find no Place whereon to set the soale of his Foot. Surely he can make no Progression, but must rather abide still, than as some have thought go swifter forward, when impediments are removed, not considering that the cause of Progression, which is a firm Foundation is also taken from them. And if in this *Æther*, there be any Stream, Flux or Tide, they must be carried which way the Current drives them.

If it be queried how shall we draw our Breath? 'Tis answered the *Aura Ætherea*, is altogether unfit for respiration, by reason it is so far

far rarified pure and unmixt, that it would so suddenly intrude upon our Vitals, that we should not die for want of, but with, too much Breath, the Lungs would be soon filled with such a quantity of this thin matter, that it would not easily emit it. Experience tells us, that if the Nostrils be not stopped with Excrements or Pus, the Air rusheth in too suddenly and hurts the Brain; if the Ears be picked and too open, or free from wax, the sound, which is Air moved, rusheth in with too violent a noise, and seemeth for a while to stunn us; so the Eyes are blinded with too great a Light, and where-ever any abundance oppresseth the Organs of Life, they are overcome absorpt in it, or drowned thereby even so will this thin Air drown and overcome the vital Parts by too sudden a rushing in, and in too great an abundance. Some have

told us, that the tops of high Mountains have the Air so very thin, that they cannot breathe without wet Sponges applyed to the Nose, how much thinner then will they find the Body or gross Sea of this Air, when its Edges or Sides are so rarified, though mixt with the Vapours of our thicker Air? And whereas Fishes draw in Water by their Gills, and emit it again, which to them is a kind of breathing, the Water being to them, as the thicken'd Air is to us, yet taken out of the Water suddenly die, by reason our Air is too thin for them to live in; so should we depart out of this thicken'd Air, (which is to us as Water to Fishes) into the thin *Aura Ætherea*, we should as soon be destroyed by them, as Fishes are by this. And as the Water is too thick for us to breathe in, and therefore suffocateth us, so the

Aura

Aura Ætherea is too thin, and will soon overcome us. God hath placed us in an Air or Medium qualified through both, that we should there abide without seeking (other than in contemplation) to depart elsewhere, lest on the one hand the Water drown us; or the Air devour us. Against this Inconvenience some have proposed the use of wet Sponges applied to the Nose, which would thicken the Air we draw in, and hinder its too sudden Irruption. But doubtless as a little Water is soon absorpt by the Wind, or dried by the Sun, so would all our Sponges, Waters and whatever we have about us, be soon devoured and dried up by this thin Air, which may be compared to an East-wind, or a hot Summers-day.

I have heard of Engines with which Men dive under Water, with long Pipes reaching above the surface of the Water, by which they suck in Air, a Pipe of this Nature reaching through the *Æther* to the Orb of our thicker Air, would be a means to remedy this Inconvenience, yet we know not its length, and how far the distance is, which till various tryals have discovered, we shall be still uncertain of. However, could the thing be done, and such a Pipe made of what Mettal, Matter or Substance soever; yet 'tis to be feared, the *Æther* would pass through its Pores, and drink up the Air received from our thicker Air, or obstruct its Passage, by filling the Tube with thin Air.

And since all Motion, and Progression, is a Labour of the Body, which wasteth the Spirits, and causeth

causeth weariness ; it will be requisite, that Food be provided for the Journey, and care taken for conveniency of Sleep, which will be a sort of Luggage, that will clogg us in our Journey, and make our Ascent the more difficult, the force that drives or carries us forwards, must be proportionable to the weight, and therefore, stronger than if this Luggage was removed. And 'tis to be supposed, no Inns, Ale-houses, or Places of Entertainment, are as yet built in that Pathless way to the Moon.

To victual our Camp, so as to suffice for a Viaticum on the Way, will require good Skill and Prudence, that we may have sufficient to serve in a Passage, whose distance is unknown, and the time it will require is uncertain. Yet the more we take with us to prevent

vent a Famine, the more Luggage we shall have to encomber us, and this requires a greater carriage, all which will encrease the weight, and make the ascent the more difficult, since the least crum of Provision will not ascend without some Extrinſick force to drive it forwards. And conſideration muſt be had of the kind of Meats; ſince we ſhall be unprovided of Kitchens to Boil, Bake or Roaſt, that we muſt carry our Meats ready dreſt. Yet hereupon ariſeth a great difficulty, ſince the alteration of the Air here below doth corrupt our Meats, mouldy our Bread and turn our drink Eager, and in ſhort time reduce all to a Powder or dry Earth, how ſhall we be ſatiſfied that the Atmosphere of Air, through which we muſt neceſſarily paſs, will not putriſie our Viands, and the *Aura Ætherea* by its thinneſs wholly reduce it to a

Caput

Caput Mortuum, or meer Earth? Of this *Gonzales* was aware, though mistaking the natural Causes, he ascribes it to the Delusions of evil Spirits; for where he tells us, that those Inhabitants of the Air, presented him a repast of a Bottle of Sack, and some excellent ripe Fruits; when he came to use them he found the Sack reduced to an Insipid Water, and his Fruits converted to dry Leaves, which he ascribes to Delusion; but the more natural Cause seemeth to be the Operation of the Air through which he passed, which had corrupted them, and which hazzard under this Fiction he proposeth to our caution.

To avoid this difficulty, some have supposed we shall become Saints and Camelion like live only by the Air, grounding this persuasion on a supposition, that we shall

shall find there a free Passage without Labour, and so need no Food to refresh us; but they must first satisfy us the Passage is so easie; but we have before shewn there is no Progression without Labour, and consequently there is necessity of Food, it will require a strong Faith to feed on the Musick of *Pythagoras* his Spheres, on the Consecrated Eucharist of the Papist, or to think with the Poet, that the Etherial Air being immixt and void of Vapours will Nourish us.

——— *Vescitur Aura.*

Ætherea. ———

If all these difficulties can be overcome, if it be easie to ascend from the Earth, if the Atmosphere of Air can be waded thro', if the *Aura Ætherea* be Habitable, if Victuals and other necessaries can

can be provided we are then to consider what means must be found to convey us thither. Before I consider that take these Conclusions.

That the Atmosphere of Air which encompasseth our Globe, is at most not above 20 Miles from the Superficies of the Earth.

That the higher we Ascend, the less weight we have.

That the *Aura Ætherea*, is pure thin and rarified.

That in it we have no Gravity, and consequently no propensity of descending.

That the Moon is encompassed, with an Orb of Vaporous Air like the Earth.

That

That when we arrive within the Sphere of the Moons activity, we shall as naturally descend to it, as now we do towards the Earth.

These are the several Regions through which we are to pass, what carriages we shall have is our Enquiry, and *hic Labor hoc Opus.*

The first attempt I have met with was that of *Domingo Gonfales*, who made use of certain Geese, called by him *Gansa's*, found in the *Indies*, which being a Bird of great strength, and long flight, he had trained up to fly with an Engine fastned to them, wherein each bearing a due weight and proportion, would according to the number of Birds, and the weight they carried, fly a considerable way in the Air, and alight at a place designed

signed; or according as he sitting in his Engine, did with a kind of Bridle rein them in. This Invention he had framed for his own use, to serve as a more speedy carriage, by flying over the Earth, as Birds usually do, but as he tells us, it being the Nature of this Bird, at a certain Season of the Year, to fly up to the Moon, whence they return again the next Spring, it so chanced that being with them on the Mountain of *Tenerif*, yet that Season they Voluntary took a flight to the top of the Pike, and from thence into the open Air, where they kept still going forward till they arrived with him in the Moon, where he tarried, having found it inhabited, and at the return of the Spring returned again with his Birds to the *Indies*.

This.

This Invention is grounded on a Supposition, that certain Animals seen among us in the Summer, and not to be found in Winter, do at the approach of the cold, fly away to the Orb of the Moon, whence they return again at the Spring; among which are reckoned Swallows, Locusts, these *Gansa's* and a great *Ruck* or Bird found in *Madagascar*. 'Tis true certain Animals which we have in Summer, forsake us in Winter; those who held the Moon Habitable, would have them return thither; though most probable Conjectures conclude, they only seek some warmer Climate farther Southwards. As our Bran-geese, and other Water-fowl come from *Scotland* in the midst of Winter, and feed in the Rivers on the South part of *England*, where the Season is not so pinching; the like do Velvars, Stares, Threshes, and other Birds of the Land

Land which inhabit altogether the Woods and wild Fields in Snow and Frosty Weather, approach to habitable Towns, where the Air is warmer. As for Swallows, 'tis believed they Sleep in the Winter: 'Tis evident in the Bat, Dormouse, Silk-worm and divers Insects, though *Gonsales* tells us, that in his Passage to the Moon, he met with a great Cloud of Locusts, it being then found by experience, that many Animals at certain Seasons forsake us by change of Climate, or retiring into the Earth, it is most probable that the Opinion of their flight to the Moon, was only a supposition to perswade us the Moon was Habitable; and on this Ground, and in order to a Passage thither, *Gonsales* inventd the Story of his *Lunar Gansa's*.

Another

Another Invention hath been to imitate Birds, and cause Men to fly by application of Wings to their Bodies. *Gonsales* tells us, that some Inhabitants of the Moon use this Artifice : The Poets feigned *Mercury* was winged, and that *Dedalus*, with Wings applyed to his Body, fled over the Seas, but these have their proper Explication, *Mercury's* wingedness signified the Omnipresence of the Divinity ; in its sudden Intuition on humane Actions ; and *Dedalus* was only the Inventor of Sails to Ships, which the Poets called Wings. 'Tis natural for Birds to fly above the Earth, their Bodies are lighter than other Animals, their Feathers buoy them up in the Air, and the Feathers of their Wings with which they beat

beat the Air, are knit, in with their very Bones, Nerves, and other Organs of Motion. Yet they often grow weary, and seek the Ground to rest them on. Now Man is made without this Instrument of Wings, or Feathers, an Animal more heavy and gross than Birds, and can only imitate them in swimming in the Water; which though a thicker Element than the Air, yet lets them sink in it, without their constant Motion in swimming, and this Constancy causeth a Weariness in a few Hours, which cannot be endured without rest.

Now should Man apply Wings to his Body and with them beat the Air, as the Air is thinner than Water, so will it require a greater agitation to cause so heavy a Body, as Man is, to ascend, and

and this Labour will soon produce such a Lassitude, that being tired and unable to Labour more, he must fall down headlong, * and like the Turk in Constantinople, who would fly from an high Tower, break his Neck; which has been the Common success of such vain attempts. I grant by such means Men may become lighter, the Feathers and Wings, buoying them somewhat upwards, but it will never reach so high as the Moon and that *Onus alarum*, which in Birds farthereth their ascent, would to Man be indeed a Burden; for the Feathers, being Heterodox to Man's Body, and only accidents applied by Art, will have a weight of their own a propensity to descend, and will re-

* Knolls Turkish History.

quire an equal Proportion of strength in Man, to lift them up together with his Body. As a Man in his Clothes is heavier than without them.

A flying Chariot hath been by some proposed as a means to ascend thither: And this may be made after the Principles of Mechanism, by which the wooden Dove of *Archytas*, or the Eagle of *Regiomontanus* was fram'd. In which Engine a Man may sit and give such Motion thereunto as may carry him through the Air, with *Viaticum*, and all things else necessary; and if such a thing can be framed, may serve not only for one, but for many Men, with their Necessaries; it being not the weight which hinders motion, where the strength or principle of motion is proportionable thereunto. The learned Bishop *Wilkins* says, He doth

doth seriously, and upon good Grounds, affirm it's possible to make such a Chariot. And there is lately come abroad a Treatise under his Name, tending to prove it. I have not seen it; whether it will answer the end proposed, I know not; but this I think, that if it fail in the main Design, yet coming from so learned a Pen, it must needs be an excellent Essay towards the perfecting of Mathematical Mechanism. But to examine the probability of such an Invention, we must consider, that the Matter of which it must be framed, will be naturally heavy, and apt to descend; That the Principle of Motion, or Ascent upwards, must be forcible, both to carry up the Engine, and the Materials laid in it; That this Motion must be caused by Springs, Wheels or Weights, and those must be complicated within the Body of the Engine.

Now,

Now, though every part of the Work may move together, as the Spring sets all the Moveables in a Watch a-going, yet that this will cause it still to ascend upwards, is no more conceivable, than that a Watch should turn round, because the Wheels within it do so; for the whole Watch, as it is one entire Engine, is immoveable any way, though every part moves regular in its own place. But to cause this Ascent, will be required some Basis on which to fasten it, which may raise it up; but then the forcible Ascent will cease, when the Spring which raised it hath spent its Strength; and so the whole will again descend, except we could discover a Perpetual Motion; which Problem hath hitherto puzzled the wisest Heads, and is reckoned among the number of impossibles; as, I presume, such a

C

Chariot

Chariot may likewise be accounted ; though I despair of nothing : For none knows the Power of Nature and Art, when combined. Yet when Propositions of Art are made meerly against Natural Principles , the matter must remain among those things that are , for the most part, doubtful.

Let me add another Proposition, as likely as any of the former, though as difficult to be procured. Since Springiness is a Cause of forcible motion ; and a Spring will, when bended and let loose, extend it self to its length ; could a Spring of well-tempered Steel be framed, whose Basis being fastned to the Earth, and on the other end placed a Frame or Seat, wherein a Man, with other necessities, could abide with safety, this Spring being with Cords, Pullies, or other Engins bent,

bent, and then let loose by degrees by those who manage the Pullies, the other end would reach the Moon, where the Person who ascended landing, might continue there, and according to a time appointed, might again enter into his Seat, and with Pullies the Engine may again be bent, till the end touching the Earth, should discharge the Passenger again in safety. If it be objected, that the Diurnal Revolution of the Earth will carry away the Basis of the Engin, and the swift Motion of the Moon Eastwards, will alter the Spring, so that it will be uncertain when it will touch the Moon; I answer, That 'tis less difficulty to overcome this Hazard, than to fly to the Moon, or frame flying Chariots; for time and place must be proportioned. Let the Basis

be placed on some of those high Mountains, whose tops surmount the Clouds, which as it will occasion that the Engine may be so much shorter, so will abbreviate the Passage, and be a great Part of the dangerous way through the middle Regions of the Air, and avoid those Vapours of Rain, Snow, Ice and Wind, - which would there be met with. The time of ascent must be when the Moon is in the full in *Cancer*, and the Engine must be so order'd in its ascent, that the top thereof may touch the Moon when she comes to the Meridian. So the Journey may be made every Year, going hence, the Moon being in *Cancer*, and returning when she comes to the same place again. Besides, Signals may be agreed upon which those above may make,
to

to those below, as occasion offers; which Signals may be discerned below, by those Telescopes which discover Hills, Valleys, and Rivers in the Moon. And I chuse *Cancer* as the fittest, because that the Moon is highest in the Northern Signs, and nearest to the high Mountains of *Asa*, whereby the Engine may be the shorter; she then also is longest above the Horizon, and at the full gives most Light; whereby particulars may be best discerned. Yet care must be taken, that the Moon's Motion be exactly Calculated, and the time of the Engines ascent must be accordingly proportioned, that it may just touch the Moon when she comes on the Meridian, otherwise the Motion of the Earth will carry away the Engine, and the Moon will

be the next day so changed in Latitude, that the Work must be let alone till the next Year. Due care also must be had, that the Moon's distance from the top of the Mountain be exactly known, that the length of the Engine may be proportionable ; though it be better the Engine be rather too long than otherwise. Other contingent Matters I need not set down. If any Man's Ingenuity will carry his Industry to the doing such a Work, his Skill will supply other things. I have only framed a Foundation, on which others may build. Yet this I will add, that it may be done at any other time, or place, or at any time of the Moon when she is in any Sign, or Degree, at the Change, in Trine, Quartile, or Sextile with the Sun, her Motion being duly calculated, and the distance rightly measured
from

from the place of ascent. When *Archimedes* proposed the making an Engine which should be of force to remove the World out of its place, he wanted another World as a Basis to place his Engine upon, and his design was frustrated. So flying in the Air, flying Chariots, &c. will prove abortive, because they have no firm Foundation or Basis to cause Progression by a steadfast Station, which is necessary to Protrusion. Now I think it possible in Nature to Effect such a Spring, as I propose, though 'tis a Query if Art will not be defective. There is Mettal enough in the World of Iron or Steel to compose it, Men enough may be had to frame it, Firing enough to work it, and Money enough to defray the Charges; but Covetousness, Vice, Intemperance, Slothfulness and Ignorance:

rance hinder those who have abilities ; and such is the Poverty of those (whose Parts and Ingenuity, joyned with Industry, would prompt them to accomplish it) that they cannot perform what their Wills would undertake, if able. So that I shall despair ever of hoping for any good event thereof, till *Vulcan* and his *Cyclops* come among us to undertake it.

It is time we return to our Author whom we have so long left, and examine these two methods he hath pitched upon, as a means for this ascent. He tells us, “ That he fastned about him
 “ many small Vials filled with Dew,
 “ upon which the Sun darting
 “ violent Beams, the heat thereof
 “ attracting, as it doth, the grossest
 “ Clouds, drew him insensibly
 “ above the middle Region.
 That

That the Sun will rarifie the Dew, and that shining through Glass, its heat is augmented, whereby the Dew will be more rarified, is owned; but whether the heat of the Sun's Beams will attract and raise the Vials upwards, is a Querry, of which, I think, as yet no Experiment hath been made: It may rather be doubted, whether the Rarification of the Dew will not cause the Vials to break. However it be, this Invention will no way serve the turn, for himself acknowledgeth, "That it miscarried by two Inconveniencies.

" 1st. That the Attraction was somewhat too rapid; and,

" 2^d. That instead of approaching the Moon, he was farther off; for the Sun, which first lifted him up, drew him towards its self.

And this Invention may serve for a Journey to that Planet, but not to the Moon: and this will no way be beneficial by Night in the Light of the Moon, whose Beams are of too languid a Light to attract any thing. However our Author here seems to tax two Opinions of some Fautors of this Moon-Voyage.

1st. That a Man being above the Atmosphere, may walk freely in the Æther: Which, as it cannot be, because there is no steady Basis to cause a Protrusion in order to Progression, so the Sun, by reason of his Vials, did violently attract him; and when he had broken so many of his Vials, that the force of the Sun was of no Efficacy, he was so far from standing steady, or going forwards, that he sank down to the Earth.

2^d. That

2d. That above the Atmosphere we cease to be heavy ; or, that there is no Gravity, as being out of the reach of the attractive Force of the Earth, or above the Depression of the Atmosphere of Air, for having broken some of his Glasses which buoy'd him up, till his weight had master'd the attraction, he began to descend towards the Earth. Yet he fell not headlong, because he had left sufficient, which by the Sun's attraction weighed him up that he fell gently down.

His next attempt was some kind of flying Engine, of which he hath given us no description how it was made ; “ only we find it
 “ had in it a Spring, and Springs,
 “ which would agitate its large
 “ Wings ; with this Engine (being
 “ placed in it) he precipitated
 him

“ himself from a Rock into the
 “ Air : But his Device failed
 “ him ; for having not well ta-
 “ ken his Measures, he rudely
 “ fell down and saluted the
 “ Valley with his Bulk. This fall
 seems to have baulked any farther
 Enterprize, till an accident per-
 formed that which he least ex-
 pected. His Bruises makes him
 seek a Remedy to ease them ; he
 anoints himself with Beef-marrow,
 and then returns to seek his
 treacherous Engine, which he
 found possessed by a rude rabble
 of Souldiers ; who having found
 it, and wondring at its Contrivances,
 fastned Fire-works to it, to
 elevate it in the Air ; which he
 finding in that condition, violent-
 ly thrust himself into it to save
 it ; but while he was in it, the
 Fire-works went off, and carried
 him, Engine and all, into the Air,
 so high, that the Powder being
 spent,

spent, which had raised him up, his Engine fell from him towards the Earth, and he was himself carried directly towards the Moon; but not by reason of the Stability of the *Æther*, but by the attraction of the Moon. The reason of which he draws from an Opinion, that the Moon predominates over moist things, and that being in the decline, as she then was, doth exhale the Marrow of Animals; he being anointed with Beef Marrow (to ease his Bruises) the Moon did draw him towards her, by puffing up his Skin, which was greasy with the Marrow, and sucking his own Marrow, and that with so much the more force, as he was nearer her Globe, or the Interposition of Clouds did not weaken her Vigour. And here again he condemns the Opinion of the passability or solidity of the *Æther*. For the Moon drew him by Vertue of his Marrow

Marrow, and his Engine fell downwards on the Earth; which also demonstrates, that Bodies above the Atmosphere are not devoid of Gravity. Now whether the Moon in her Wane doth attract the Marrow of Animals, is a thing questioned; but whether she will attract a Body anointed with Marrow, is a thing to be doubted; and I fear she would show them a scurvy Fall, who trusting to such a Maxim, should cast themselves off from some high Place. However our Author hath proposed two ways of ascending by attraction; of which, if neither will serve the turn, yet it may put some Ingenious Heads on thinking of some other. And could the Rays of the Moon be collected in some large Vessel, it is probable that would be a means to ascend, the Rays endeavouring to return to that Body.

Body from whence they proceeded,
the Moon likewise endeavouring
to recover that vvas taken from her.
But this I shall leave for others to
improve.

The Invention his Friend u-
sed, vvhom he says he met in the
Moon, vvas a pretty device, yet
seems not sufficient.

“ It was a Chariot , Seat , or
“ Chair of Steel, made thin and
“ light, exactly polished; in which
“ he sitting, casts into the Air a
“ Ball framed out of a Load-
“ stone, well purged, precipita-
“ ted and dissolved, till the at-
“ tractive Calcined was drawn;
“ which Ball cast up aloft, drew
“ the Chariot up into the Air;
“ and then returning to the Cha-
“ riot, was thrown up again;
“ and this so often reiterated,
“ till it had conveyed him to the
“ Moon;

“ Moon, and that without any
 “ precipitation, by reason that
 “ the Ball cast on several sides of
 “ the Chariot, did retard its de-
 “ scent upon the Earth of that
 “ World.

Now this Device is plausible ;
 for the Magnet will attract Iron
 or Steel, those Metals seeking ve-
 ry earnestly a strict Union to
 the Loadstone ; and a Stone heated
 and Chymically prepared, grows
 much stronger, and attracts with
 the greater force ; and being cast
 up, would not fall beside, but re-
 turn directly to the Chariot ; be-
 cause, as he says, they mutually
 drew one another. But when he
 tells us, that holding the Bowl
 in his Hand, he ascended, the
 Chariot it self following the
 Bowl that was above it, I can
 hardly credit it. 'Tis true, that
 holding the Bowl in his Hand,
 his Engine (the Seat whereof
 press'd

press'd him to approach its At-
 tractive) might not forsake him ;
 but that the Bowl so held, should
 cause his Ascent, is doubted but
 'tis rather to be thought the Bowl
 being held still, the Chair, Man and
 Bowl being by that means contigu-
 ous, they descended together ; as a
 Watch, though every part move
 round by force of the Spring,
 yet the whole Frame, as one
 Body, is immoveable, and stirs
 not at all, without some outward
 Force applyed to it. Add here-
 to, That a Magnet it self is a
 heavy Body, being cast into the
 Air, will descend again, and
 draws not Iron except it self be
 fixed. 'Tis a great Query, Whe-
 ther it being cast up, it will at-
 tract any thing when it is in its
 descent, that Quality seeming to
 be lost, while the Stone is in mo-
 tion downwards. Now though
 the Stone cast upwards, which is

a violence offered to it, may attract the Chariot, yet in its descent, it is reasonable to conjecture, the Chariot likewise descended; so that it is possible the Chariot may be held at a stay from falling, yet could not ascend, because as much as it was drawn up, while the force of the cast did continue, so much did it descend, while the Ball was returning to it; and though the Ball held in the Hand would keep the Chariot from falling away, yet would it not cause an ascent, there being nothing but the violent cast of the Ball that could cause the Ball to ascend: So that they being all held together, and every time the throw was repeated, it must continue some time in the Hand; 'tis rather to be thought, the Chariot and his Rider did descend, more than ascend, though perhaps not
with

with that precipitancy as they would, had he not had the Ball to support him.

These are all the means or ways I have heard of or thought upon, which have been proposed as a means to ascend to the Moon; all which I hold vain and ineffectual; their Insufficiency I have in part already demonstrated. None but the *Gan-
sa's* hath any kind of likelihood: But it is yet to be proved, that they, or any other Animals, fly betwixt the Moon and the Earth. As for the Story of those, who with our Author, pretend to have went thither, they are feigned Relations, under which they have endeavoured to teach us probable, yet doubtful, Principles. I, for my own part, do rather think the Moon to be Water and Land; if not in the whole,

whole, yet in part, bearing some proportionable likeness to ours. That it is habitable I cannot gainsay, I am inclinable to think the Affirmative : What kind of Creatures they are, what Dispensations of Providence they are under, what Laws governed by, what attributes the Divine Being doth manifest to them, of which we are Ignorant, is known only to the God who hath made them. But that we should ascend to them, or they to us, I hold not possible, Divine Providence having fixed betwixt us and them so great a Gulph, that while we dwell in these Tabernacles of Clay, we must content our selves with this Earth he hath allotted us, reserving the farther Enquiry hereof till a future Estate, when more of the Infinity of God's Works shall be discovered to our Understandings. But

But we must return to our Author, and look backwards upon some Advantages that happened to him while he was acquainted with his *Aqua-Vitæ* Bottles, as a *French* Soldier pleasantly called his Vials of Dew.

He tells us, “ That the Sun
 “ having drawn him directly to-
 “ wards its Globe, by the Rari-
 “ faction of the Dew in his Vi-
 “ als, he broke some, that he
 “ might again descend; which
 “ he did in a Right Line: But
 “ in coming down, instead of
 “ alighting near the City of
 “ *Paris*, two Miles from whence
 “ he had ascended, he found
 “ himself now in *Canada* in the
 “ Province of *New France*, in
 “ *America*; and instead of Mid-
 “ night, which he expected to
 “ have found, he found the Sun
 “ in

“ in the Meridian. The reason of vvhich he ascribes in his following Discourse vvith the Vice-
 “ Roy, “ to be the Diurnal Rē-
 “ volution of the Earth. For the Sun being the Center of the Universe, had dravvn him in a Right Line to its self; vvhile the Earth, vvhich beneath him, had rolled under him, received him just upon that Province vvhich vvvas turned tovwards him, and had the Sun in the Meridian.

Indeed, as the Vice-roy well replied to him, this Accident might be resolved by the Revolution of the Sun round the Earth; which as it did attract him to himself by Vertue of his Vials, so it also might carry him round with him in its Diurnal Revolution round the Heavens. However, he seems in his reply to have given more probable Reasons

sons for the Earths Revolution, and clears the System of *Copernicus* from the Knots and Rubs which entangle that of *Ptolomy*; which, as it is the Subject of many Authors, I shall not amplify thereupon in this Place.

That the Sun, Moon, and Stars seem to have been made for other Ends than meerly to enlighten us, though we see no other Ends, is a Maxim which adds more to the Glory of its Creator, than to suppose, as Man arrogantly doth, that they were made only to serve us: Or, as he expresseth it, " Only to ripen
" our Medlars, or enlarge the
" Sphere of our Cabbages. That the Planets are Worlds above the Sun, and that the fixt Stars are Suns to other Worlds unknown to us, is no Heterodox Notion, no way disconsonant to
the

the Scripture or Principles of Christian Religion. For though *Moses* writ nothing but Truth, yet he wrote not every thing which God made, but only set down his Creation of us, and those things which are subservient to us ; but that they are subservient to nothing else, is too great a Pride in Man to assert. As if the Earth, which is acknowledged the least, grossest, and most heavy of all the Globes of the Heaven, except the Moon, and is by some supposed the very rubbish of the Creation ; and for that cause by the *Ptolomaicks* placed in the Center, as remotest from the Purity of the Heavens, as well in place as in kind, should necessarily be attended by so many Glorious Luminous Bodies, far purer and greater than it self ; and that they should serve only as Torches to enlight-

enlighten this Dunghil of ours. Add, that this Supposition Limits the Power of the Almighty, to affirm he hath made but one habitable Globe. Whereas his Power is extended in creating of many ; his Wisdom extolled in the Variety of Creatures ; his Providence amplified in the several ways of Governing them, by a diversity of Laws suitable to their Nature : And 'tis highly probable that in such a Diversity he displays to them some of those Attributes of which we are wholly Ignorant. I confess it favours more to Religion to admit a plurality of Worlds, than of Pride to deny it. And as I hold it more than probable, and without violence to the Text demonstrable from Scripture, that there is more than one habitable World, so having promised a direct Treatise thereof, I shall

D

wave

wave the consideration thereof
in this Place.

His Notion, " That those other
" Worlds we do not see, or but
" Imperfectly believe, are the
" Froth or Foam, of the Sun's
" purgations, is grounded on an
Opinion of the Ancients, that
the Sun and other Stars stood
in need of Nutriment, which
they suppos'd, (instead of other
matter) that they received from
this Globe of Earth and Sea.
And our Author supposeth " these
" great Fires could not subsist,
" if they were not fastned to
" to some matter capable of
" their Nourishment ; which
matter, besides our Terraqueous
Globe must be the Moon, Pla-
nets, and other Objects discover-
able in the Heavens by Tele-
scopes, of which the Eye alone
can take no perfect Cognisance.

For

For not only is the Earth we Inhabit enclos'd with Vapours of Rain, Hail, Snow, Clouds, &c. which being sent forth and distilled by its Central Fire, or exhaled by the Influence of the Heavens, and which we call the Atmosphere of Air, that encloseth us, but the Moon, the other Planets, nay the Sun it self, doth emit those Vapours, as the Spot in the Sun discoverable every 28 Days and other vapours encompassing it, which the Telescopes have discovered, do sufficiently demonstrate. Add to this, that Comets and new Stars are of this kind, which being matter exhaled from several of the Heavenly Bodies, and kindled in their Motion, do continue their Light, till the matter being consumed, the fiery Part returns to the Sun, or some other fixed Stars, while the grosser

Elementary Parts, either contract a new Globe of its own, or dispels it self abroad, striking and uniting to the next Planet, to the Moon, or to our Earthly Globe. For there is nothing burneth without some Matter capable to give it Aliment, which when consumed, every Part returns to its own Element from whence it came ; as Wood disperseth into Smoak, Soot, and Ashes, as well as Flame, Fire, and Water. Now as the Wood scattereth its Soot, in the Chimney, leaveth its Sap upon the Ground, its Ashes in the Hearth, and its Flame flyeth into the Air, so these matters burning out, by alterations, and renovations of their Light, do scatter their several Particles abroad, which being diversly diversified, do produce some new Globes or Worlds, perfectly formed, others Imperfectly ; and some stick-

sticking to the Worlds already
 framed, do become Gibbosities,
 Bunches, Additions to them, or
 part of them, and from such O-
 riginal our Author supposeth *A-*
merica to have proceeded; " which
 " being the Purgations or Rusts
 " which the Sun hath rejected,
 " and these condensed into Bodies
 " capable of Attraction from
 " our Earth, have united them-
 " selves to our Terrestrial Globe
 " and become a part of it. The
 like may be said of many Penin-
 sula's, Isles and Mountains which
 have swelled and risen in our
 Globe; which the Ancients,
 though they have often been in
 the same places, have had no
 knowledge of; for as the Sands
 in the Desert of *Arabia*, carried
 by the violence of the Wind,
 do raise new Hills, which to the
 last Passenger were unknown, so
 in succeeding Ages those vast

quantities of matter, which have interchangeably been altered, separated, dispersed, and chosen them new Seats, have made strange alterations in this Globe of ours as well as in many others to us unknown.

'Tis hard to conceive that the Industry, Ability and Longævity of Men in former Ages, carried them no farther than their own Doors, and that only this dwarfish Age of the World should discover those unknown places, which Men of greater Abilities could never find, or see when they have been often upon the place. Our Fore-Fathers have rounded the Ocean a thousand times, yet could never find that vast tract of *America*, which we have now discovered: Surely their Eyes were as good as ours; but then *America* was.

was no Object for them, because it was not, or not above Water; and to say Arts are since improved is an insufferable Arrogancy; For what do we Know that they were Ignorant of? Nay, What was it they did not Know, of which we now profess our Ignorance? 'Twas *Aristotle's* Pride brought Ignorance among us. He burnt the Books of the Ancients, that he might Establish is Nonsense. And a lazy Ignorance hath made us still receive, without examination, his Magisterial Dictates. Yet in this Enquiring Age of the World, most of our Eminent Philosophers, reject his Writings as Waste-paper, and embrace those Ancient Notions of *Pythagoras*, *Plato*, *Thales*, *Orpheus*, and others his Predecessors, which he so studiously suppress; so that what we are now learn-

ing, they had in perfection, and by those Arts improved their discoveries to a farther extent than we yet have done. We boast of Guns and Gun-powder but what else were the *Fulmina Jovis* of the Poets? We boast of Printing, but what else were *Cadmus* his Letters? Yet both these Sciences have been in use among the (by us so esteemed) Ignorant *Chineses* some thousand of Years past. *Alexander's* Sword, and *Aristotle's* Principles involved the World in as great ignorance, as at this day the *Grand Turk's* Cymeter, and *Mahomet's* Alchoran, have brought on the places under its Dominion. And that ancient Learning seems to be only retained in an obscure Part of *Tartary*, whither the wisest of the *Greeks* fled with their most excellent Authors, in the general Destruction of Kingdoms and
 Scien-

Sciences under *Alexander* and his Master *Aristotle*. Of which *Grecian* Colony the Ingenious Monsieur *L' Epy* hath given us the knowledge in his Voyage into those parts; whither if some Industrious Man would Travel, and by Conversation with those happy *Grecians* procure an impression of their Authors, probably its Learning might again be restored to that Purity it was in before *Aristotles* cloudy Principles had suppressed it. The reason our later Navigators give of those places being unknown to the Ancients, was because they had not skill in Shipping and Navigation; but shall we think that *Noah's* three Sons, who had been with their Father in the Ark could build no other than Fisher-boats, as most Eastern Nations now use but small Vessels? Wars, Divisions, De-

D 5 solations

Desolations, and other Accidents have now caused the Ancients to lose those Sciences that they had formerly in such perfection. Consider what *Egypt* is now, which formerly was eminent for all Sciences; where is *Greece*, the Mother of Learning, *Athens* the Seat of the Muses? The same Casualties will in time reduce us to that Ignorance they now labour under.

But we must return to our Author, whom we find landed in the Moon; and there we shall find him, Poet like, describing the strange Sights he saw, with the Amenity of the place, fit to set forth a Terrestrial Paradise, in the several Senses the organical Body is capable to receive them. His Smell was regaled with the Spirits or
In-

Invisible Souls the Simples did
 exhale, the like our Flowers and
 Vegetables do here : The Stones
 forsake their hard and craggy
 Nature, and carefully soften to
 the touch of his Feet, which
 our softer Stones will sensibly
 do : The lofty Trees, whose e-
 levated Fronts seem to kiss the
 Skies, imitate our Cedar : The
 Flowers growing without help
 of any other Gardiner but Na-
 ture ; the perpetual Spring ; the
 Absence of venomous Plants,
 and noxious Animals ; the de-
 lightful Murmurs of the Brooks ;
 the melodious Tunes of the
 winged Choristers of the Fo-
 rest ; the pleasant Repetitions of
 the Eccho in the still Air ; the
 constant Verdure of the Mea-
 dows ; the confused Paintings
 of the Diversity of Flowers ;
 the soft Agitations of the wan-
 ton *Zephyrs* ; the delicious Ri-
 vers

vers and Streams, whose Banks are embroidered with variety of Flowers, like a Garland; and those large Forests of Myrtles and Jessamines which he there describes, are all Imitations drawn from the Poets of their *Ver perpetuum*, and *Aurea Ætas*, which they placed in some part of the Earth, or the Elysian Fields, Divines in the Terrestrial Paradise, and our Author in the Moon, as the fittest place to partake of such Pleasures; where some Divines, not injudicious, have thought the real Paradise of *Adam* to have been situated. His old Hair falling off, in the room of which came other, thicker, and softer; the change of his Face to a Vermilion Hue, the augmentation of his natural Heat, the restoration of his Youth, and his returning to fourteen Years of Age,

Age, seems to be taken from *Mahomet's* Paradise, and may be proper effects of such a Salubrious Country as the Moon by him is described to be; the natural possibility of which must be considered when we have more sure Grounds of the Truth of those things, which he describes.

His Discourse he had with a God-like Person he met in the Moon, is knotty, obscure, and by reason of the Blanks which often intervene, scarce intelligible. He seems to infer, "That
 " our World was first peopled
 " by Inhabitants from the Moon;
 " and attributeth the manner
 " of their conveyance thence
 " to the strength of Imagination,
 " (which the Body being exempt
 " from the Corruptions of Nature,
 " from the Debauches of
 " Vice,

“ Vice, the Crudity of Suste-
 “ nance, and the Alterations of
 “ Sickness) did excite a violent
 “ desire in the Mind to approach
 “ this Earth, and by the Fire
 “ of this Enthusiasm or Extasie,
 “ was carried into the Air.
 “ But the Woman, the Infir-
 “ mity of whose Sex rendred
 “ weaker, and less vigorous,
 “ was incapable of over-master-
 “ ing the ponderousness of Mat-
 “ ter by the Contention of her
 “ Will, had been left behind,
 “ had not the Sympathy be-
 “ twixt both united them; that
 “ the Man ascending, like the
 “ Magnet, drew the Woman af-
 “ ter him, till they both arrived
 “ to this Earth, and inhabited the
 “ Country betwixt *Mesopotamia*,
 “ and *Arabia*, known to some Peo-
 “ ple under the Names of — — —
 “ and to others under that of
 “ *Promethens*. Whence our Au-
 thor

thor drew this Notion, I cannot apprehend : Perhaps he would infer :

1. That our World was peopled from the Moon ; and in that Sense would explain the Fable of *Promethens*, whom the Poets feign in their Mythologies to have stolen Celestial Fires.

2. He would confirm the Doctrine of Extasies and Raptures ; as some have thought, that the force of Imagination, or that the Mind intensively bent on Supreme Cogitations, will transport the Body into the Air by such Ravishments. Whence perhaps he may, 3. Suppose, that by this means we may ascend to the Moon : Or, 4. By this Doctrine he would explicate *St. Paul's* Raptures to the Third Heaven ; or, 5. Demonstrate the possibility
of

of Witches being carried in the Air.

6. He seems to answer the Question, why there is that Sympathy and desire of Union betwixt Man and Woman, by comparing Man to the Load-stone, and Woman to Iron; and this not only in an Union of Hearts and Bodies, but so vigorous, as to alter the Property of Gravity in natural Bodies, and to cause the Woman to ascend.

7. He seems in the whole to allude to *Adam* and *Eve* framed in Paradise, which was near *Mesopotamia*, and to expound the Fable of *Prometheus*, which is probably enough meant of them. And yet, 8. He would infer, That the World was peopled before *Adam*: Which Notion, how obscure soever, seems not al-

altogether groundless; (of which
 elsewhere.) What our Author
 relates of the return of this
 great Man again to the Moon,
 by reason of the Wickedness of
 the World, is as obscure as the
 former, and seems to allude to
 the Fable of *Astrea*, or Justice
 forsaking the Earth because of
 its Iniquity. Of which *Ovid* :

*Ultima Cælestum terras Astrea
 reliquit.* Lib. i. *Metam.*

And would perswade us, that
 Justice only resides there. But
 the way of his Ascent is re-
 markable, and seems to be ano-
 ther Invention to show us how
 to fly thither ; “ which was two
 “ great Vessels , filled , glewed
 “ closely , and fastened under his
 “ Arm-pits ; the Smoak of whose
 “ property was to ascend , and
 “ which could not penetrate the
 “ Me-

“ Metal, raised the Vessel, and
 “ with them this great Man in-
 “ to the Air. But till he in-
 formeth us what Smoak he put
 into them, or what Metal they
 were made of, we must defer our
 Censure of the natural Possibi-
 lity of an Ascent by any such
 means.

The Description he gives of
 the People of the Moon, is some-
 what contrary to the Fashion of
 Men among us, but not con-
 trary to Nature or Rea-
 son. *Gonsales* made them of a
 large Stature; but in Figure like
 to us. And this erect Figure in which
 Man walketh, some have been so
 fond of, as to suppose it a part
 of his Maker's Image, whilst o-
 thers make it the distinguishing
 Mark between the Humane and
 Brutal Nature: Of which the
 Poet.

Pronaq;

*Pronaq; cume spectant animalia
cetera terram —*

Os homini sublime dedit —

Ovid, Lib. i. Metam.

But our Author upon no
ungrounded reasons tells us,
“ That here their Men are, for
“ the most part, Twelve Cu-
“ bits long, and that they did
“ walk upon all four, and
“ were themselves of O-
“ pinion, that Nature having
“ bestowed upon Man, as well
“ as Beast, two Arms and two
“ Legs, they ought as well to
“ make use of them, as being
“ the aptest Seat for the re-
“ pose of our Bodies, the sa-
“ fest for security from falling,
“ to which an upright Figure
“ is subject; and therefore the
“ fittest to which so noble a
“ Crea-

“ Creature as Man is to be en-
 “ trusted. Now Nature is not
 tied up to outward Fashions
 or external Figures : 'Tis not
 the Body, but the Mind that
 makes the Man ; nor hath the
 Almighty limited the disposal
 of his Image, or the imparting
 of the Rational Soul to an e-
 rect Figure only ; for Apes and
 Monkeys may lay a claim to
 Rationality ; and Birds may be
 esteemed the most reasonable
 of Creatures, were an erect
 Figure the Characteristical Note
 of Rationality. Reason may
 dwell in the Prone as well as
 in the Upright, though God
 hath given it to that Figure
 here on Earth ; but that it is
 not there to be limited, and o-
 thers exempt from it is mani-
 fest : For I have known, thro'
 Weakness and other Infirmities,
 Men that have been forced to
 crawl

crawl on their Hands and Knees yet have had more refined Intellects than others. Besides, 'tis a question, whether we are beholden to Nature for our Upright Figure, more than to Art and the busie Care of our Nurseries; who by Swathling-Clothes, stretching of the Limbs, Bindings, Bolsterings, Rockings, and other means prevent our falling on all four, which else we naturally shall do: And hence Man of all other Animals, is longest learning to go, which *Quadrupedes* do immediately; because often Practice must alter by Art, the Site and Proportion of the Body which Brutes Naturally have. And though 'tis too inhuman to try so doubtful an Experiment on an Infant; yet were the tryal made of a Dog, or some other Beast when newly born, 'tis probable they might

might be reduced to a more Upright Figure than they now enjoy, if not to walk erect as Man doth, and as we see some Dogs practice to walk on their Hinder-feet by imitation, what would they not do if Art was used on that Docile Creature? However, I will not alter that Figure my Maker hath endued me with, but leave it under consideration; which if it be not possible in Humane Beings on this Earth, yet doth not limit his Power in other places, where he hath framed Creatures and Inhabitants besides us; which as different from us in Place, so may be various from us in Figure, Station or any other property the unconfinedness of his Power may please to bestow on them.

To

To demonstrate that there are other Creatures, endued with Understanding besides Man, " he tells us of a Personage he found in the Moon, (though Inhabitant of the Sun) with whom he had much learned Discourse and Familiarity ; the Visits of which officious Spirit (as he styles him) were singular Solacements to the Hardships of his usage. Under the notion of this Visible Spirit, I conceive he would infer two things.

I ff. " That other places besides our Earth are Habitable by various kinds of Beings to us unknown, such as was this his Spirit who conferred with him. And these Religion and Scripture hath called Angels and Devils, both which have distinct

distinct Habitations, Reason and Nature have stiled Dæmons or Spirits, and Superstition hath diversified into the several Names, of Oracles, Nymphs, Genii, Fauns, Satyrs, Lemures, Larvæ, Fairies, Shades, Manes, Hobgoblins, Mumms, Visions, Chymera's, &c. Under which names Ignorance conceiveth of many frightful Imaginations, which the wiser interpret to be the variety of those Creatures to us not perfectly known, or at some times more conversant with us than at others, rather than one entire Being or Spiritual Existence. For as Angels and Devils are distinct Spirits, and as the Devil had the Name of Legion so we are to conceive, that under these several Terms other kinds are hinted to us; and that the Devil hath the Name of Legion as well from the variety

variety of Kinds as the greatness of their Number. For as among Beasts, Birds Fishes, and Insects, we find a diversity of Kinds, among Men several Languages, Customs and Inclinations, who also are as variously different in their Intellectuals; so among those invisible Agents of the other World are found various Kinds, Orders, Degrees, Functions, and Operations; which by those Obscure Terms have sometimes been signified to us; yet these, how different soever, are all the Handy-work of that one great God who hath made all things; and whether they inhabit in the highest Heaven, in the lowest Hell, in the Sun, Moon, Stars, Cavern of the Earth, or any other places, still they follow the Laws of that Providence

E

Providence he hath in their respective Kinds ordained them.

2d. He supposeth, " That
 " these Officious Agents, or in-
 " visible Spirits, have Com-
 " munication with one another
 " in their respective Kinds and
 " Places of abroad, as also with
 " Man upon this our Earth,
 " and Man with them. And
 this I conceive to be a firm
 Truth : For the Scripture tells
 us, *That Angels are ministring
 Spirits sent forth to minister ;
 And that the Devil goeth to and
 fro in the Earth, and walketh up
 and down in it.* The Notion
 that every Man had two Spirits
 attending him a good one and
 an evil, may be admitted with
 some Qualification. That Angels
 did preside over Kingdoms and
 Provinces is manifest from the
 Prophecy of *Daniel* ; and the
 Max-

Maxim of a good Genius is a Truth of much Consequence, owned by the Wifest, and denied by none but the Superstitiously Ignorant, or Atheistical Sadduces. Now that this Conference or Communion must be limited only to good or evil Angels, is no Consequence from Scripture; because they mention no more; for if there are more than those kinds, as is more then probable, they have all a Communication one with another, they with Man, and Man with them; whose rational Soul being a pure Intellect, is to be accounted among the Number of those Invisibles the Almighty hath created. “ This officious Spirit of our Author relates, That he was formerly the Spirit of *Socrates*, from whom he went to *Epaminondas*, thence to *Cato* and *Brutus*,

“ *tus.* But the World grow-
 “ ing Wicked, he retired, till
 “ being sent again, he conver-
 “ sed with many learned Men,
 “ such as *Cardan, Agrippa, Fau-*
 “ *stus, Cesar, Campanella, La*
 “ *Mothe, Gassendus, Tristram* the
 “ Hermite, and others, and now
 “ met with our Author in the
 “ Moon, where he tarried, be-
 “ cause the Men were Lovers
 “ of Truth. By which it seems
 our Author means that Learn-
 ed Genius which was found in
 all those Great, Wise, and Learn-
 ed Men; who whether they had
 Intellects of their own framed
 for so great Learning they at-
 tained to, or whether instructed
 by some Invisible Agent, were
 sufficient Arguments, that Wis-
 dom is not attainable by all,
 but that many are prompted
 thereunto by some unseen Af-
 sistance that directeth them. I
 shall

shall conclude this Head with this Note, that the discovery of many useful Sciences and Arts, such as the direction of the Magnet to the North-Star, that useful Discovery of the Telescope, together with many excellent Sciences and useful Arts, have not been the effect of Industry, Reason or Fore-cast, but meerly casual, and from uncommon Observation, yet the Persons who discovered them were prompted thereto by some Invisible Agent, who out of kindness to us, did, as it were, or as we apprehend it, by chance, discover the knowledge of those things we knew not ; which discoveries being once made, Arts, Learning, and Philosophy, have polished, refined, and perfected.

The Instruction he gave to *Campanella*, when in the Inquisition

fition, " To frame his Face and
 " Body to the ordinary Postures
 " of those whose Interiours he
 " had need of knowing, that
 " he might raise in himself the
 " same Figure, the thoughts that
 " the same Situation had stirred
 " up in them, is an Art very
 useful to those who have sly and
 malicious Adversaries to deal
 withal, and is in it self possi-
 ble from natural Principles and
 Experiments: For in every like
 there is an Assimilation, and
 the Mind and Passions thereof
 usually follow the outward Frame
 and Gesture of the Body. Man's
 Body is in all alike; the Ana-
 tomical Frame little different in
 any; which makes all Men have
 a general Agreement in Matters
 purely natural, every one aim-
 ing at Humanity and Vertue,
 (except where outward Conting-
 encies have depraved them:)
 Which

Which universal Agreement is not in Beasts, whose various Structure stirs up in them as great a variety in Qualities. The Passions in Man are stirred up by Objects external, and these put the Body in various Postures; the Frowning Countenance, the Shrugging up the Shoulders, the Nodding the Head, the Winking and Leering with the Eye, are outward Tokens of a disturbed Mind. The passionate Man bites his Lip; being vexed, scratcheth his Head; being in a Rage, stampeth with his Feet; Lamenting, he beats his Breast, and wringeth his Hands: While the studious Man, whose Thoughts are intent, hath his Eye fixed, and his Body unmoved; which Posture gives him liberty to muse sedately, and takes him off from those Objects which otherwise would divert him.

Now since so many various Postures shew the inward Thought of the Mind, it must with as much Reason follow, that my Body, framed in Face, Posture and Gesture to that of another Man, will produce in one a general and not imperfect Idea of his Cogitations; and the more equal in Temperament two Bodies are, and the freer the Mind of the Observant is from all violent Passions, the better will he comprehend what another thinketh. And, no doubt, but many use this Method, Juglers, and those who use Legerdemain especially. Hence it is, though we see not the Cause, yet we are generally distasted at those who we perceive to imitate our Gestures, thinking they mock us; which though they do not designedly, yet that Posture raising in us equal Thoughts, we, who as
all

all Men else, would have our Thoughts concealed, blame them for their ignorantly, by such Sleights, stealing them from us.

“ This Officious Spirit discovers himself to be an Inhabitant of the Sun. That the Sun, as well as other Stars, is habitable, is no Novel Opinion, nor hath it in it any absurdity. I know Ignorance laughs at it: And indeed to suppose Men and Beasts, composed of so gross Matter as we are, can make our abode there, would be a ridiculous Thought: But that God who hath formed the Sun so different from all other the Works of his Creation, can also create Beings of a Temper fit to inhabit it. We may as well infer, that nothing can live in the Sea, because Man is drowned in it, as to say the Sun
E 5 cannot

cannot be inhabited, because Man is burnt up in it : And we may as equally deny a possibility of Angels inhabiting the highest Heaven, because it is too Glorious for Man to behold. But he goes on, and tells us, “ That the Inhabitants
 “ of that Globe are of a very
 “ hot Temper, Stirring, Ambitious ; That they live three or
 “ four thousand Years ; That
 “ they are by nature Bodies,
 “ but not like us, nor to any
 “ thing we believe to be Bodies. And here our Author gives an excellent Account of the uncertainty of our Conceptions in things unlike us, and infers,
 “ That it is not in our Power to
 “ conceive of things exempt from
 “ Matter.

For, 1. We have only Five Senses, of Seeing, Hearing, Tasting,

Tasting, Smelling, and Feeling.

2. We only call that Body which we can touch, or which is comprehended under any of these Five Senses.

3. Nothing but Matter is the Object of these Senses; and in Nature there is nothing but what is material. Now there is too little Alliance betwixt our Senses and the Explication of Mysteries above us. We imagine what we cannot comprehend, to be Spiritual, or not all. This Mistake made Mr. Hobbs say, *God was a Corporeal Substance, or Nothing.* This makes the Vulgar suppose all things are empty when they are filled with Air, because Air is a refined Matter not subject to our sight. Whereas there is in the Universe a Million of things, which would

would require in us a Million of different Organs to be understood, whereas Nature hath given us but Five only. 'Tis Reason, and not Sense, must judge of things above us: For should we measure all things by Sense, wherein should we differ from Brutes? A blind Man may as well judge of Colours, as the Senses judge of Spiritual Objects. 'Tis the Rational Soul that doth converse with Intellectuals; and Reason soars above Sense; which while some neglect, and will credit nothing but what they see, or their Senses can conceive, they degenerate into worse than Brutes, and become more unreasonable than those who have no Reason at all. Hence it is as he tells us from the disproportion of the Nature of Spirits to our Senses, That when these Spiritual Beings

ings would represent themselves to us, they were obliged to take Bodies proportionate to what our Senses were capable to conceive ; which being to them a Pressure, they contracting themselves into a condense Cloud, did often suddenly disappear ; the Light by its Heat dissipating the Mist they had combined ; which made many doubt the Truth of their Reality , and esteemed them as Fancies ; they, for the most part, accommodating themselves but to one Sense at once ; sometimes to the Hearing, as in Voices, Knockings, Oracles ; sometimes to the Sight , as in Fires, and Visions ; and sometimes to the Feeling, as Incubusses ; and other times to no Sense, but unseen stirring up the Spirits in the Body, and prompting the Mind to the executing those things they would have us to perform.

The

The two-fold Idiom of Speech he says the Lunar Inhabitants use, is very pretty, and designed to instruct us how much Musick and Dum Signs may be improved among Men.

“ The first Idiom used by
 “ the great Ones, is apprehended by the Ear, consisting of
 “ different inarticulate Tones,
 “ much like unto our Musick,
 “ when Words are not added
 “ to the Air ; an Invention
 “ both useful and pleasant, at
 “ once instructing the Mind,
 “ and refreshing the Senses,
 “ performed by a Lute or other
 “ Instrument ; with which, as
 “ well as with their Voices, they
 “ communicate their Words to
 “ each other, so that fifteen or
 “ twenty together will discourse

“ a

“ a point of Divinity, or the
 “ difficulties of Process by the
 “ harmonious Consort of Mu-
 “ sick.

Now among us, Instrumental
 Musick will in part do the same,
 the several Tunes therein seem-
 ing articulate to those who know
 the Song to which it is set.
 By this manner it pleased God
 himself to be worshipped of old ;
 and the Royal Musician not on-
 ly framed Songs of Praise to
 his Instrument, but calleth upon
 us to Sing Hallelujahs to our
 Maker on all kinds of Musical
 Instrumets, *Psal.* 150. The re-
 mains of which is still kept in
 our Churches, by Organs and the
 vocal Singing of Psalms ; which
 though to a Stranger confused,
 is to those used therein, Melo-
 dious and a help to Devotion.
 How far Speech may be impro-
 ved.

ved by such means, and the Art furthered; I leave to those better skilled and delighted in Musick than my self.

“ His other way used by the
 “ vulgar, is apprehended by the
 “ Sight, and consists only of the
 “ Motion of the Members; where
 “ the Agitation of the Fingers,
 “ Hand, Eye, Arm, &c. signifie a
 “ period or a particular Oration.
 “ Other Motions, as a Wrinkle
 “ on the Fore-head, Quivering
 “ of the Muscles, Reversion of
 “ the Hand, Stamping of the
 “ Feet, &c. serve to design the
 “ Words intended in the Period
 “ or Oration they are Speaking;
 “ so that this constant, Motion
 “ of the Body, in all its parts,
 “ joyned with their going Na-
 “ ked, they seem rather to Trem-
 “ ble than Speak.

This

This kind of Discourse is in part used by us in the Winking of the Eye, Nodding of the Head, Shrugging up the Shoulders, Stamping with the Feet, &c. which discover to the Beholder several intentions of the Mind. This those who are born Deaf and Dumb practise of necessity, and thereby supply the defect of Speech both to themselves and others : With many such I have my self conversed, and this is used as an Art for Exercise and Diversion by the Mutes kept in the Grand Signior's Court, who before him discourse only by Signs, though they have themselves the use of Speech. This may be improved much, did Custom and Practise provide for its being followed.

The

The next thing remarkable, is an Instance of the Transmigration of Souls, or the Renovation of Youth, by the Soul and Spirit of an old Man entering into the Body of a Youth newly expired.

“ This good officious Spirit
 “ of *Socrates* and other wise
 “ Men, who had been so kind
 “ to our Author at his first
 “ arrival, was, as to his Body,
 “ of an excessive long Stature,
 “ of a feeble broken Voice,
 “ an old Raw-bone Man, ha-
 “ ving in him all the Marks of
 “ a decaying, aged, decrepid
 “ Body ; unknown to him he
 “ appears in this Posture, and
 “ taking him on his Back, carries
 “ him, with a great deal of
 “ ease, a long way, and leaves
 “ him ; soon after returns to
 “ him

" him metamorphosed in Body,
 " by Transmigration of his Soul
 " in the Posture of a young
 " Man, very Beautiful, with a
 " smiling Face, of Stature short,
 " and a Voice clean and vigo-
 " rous, and renews his old ac-
 " quaintance with him. Our
 Author enquiring the cause of
 his sudden change, he tells him,
 That being of an old feeble
 crazy Body, and wearied with
 all Day's carrying him on his
 Back, he went to the Hospital
 to refresh him, where finding a
 young Man newly expired by
 some violent accident, he placed
 his Mouth to the Mouth of
 the Dead Body, and by that
 means his Spittit entered the
 young Man's Body, occupied,
 moved, and possesst it, leaving
 his old Carcase dead and life-
 less; whereby his Age was re-
 newed, and he become young
 again.

again. Indeed, this is not the real Transmigration of Souls held by *Pythagoras*, and to this Day believed in the Eastern Kingdoms. Nor is it naturally possible that such a thing can be effected among Mankind; or that the Soul of one can possess the Body of another. Yet our Author hereby gives us a secret improving and assisting the Life of Man, refreshing his Age, and invigorating his Spirits by some such means as these. Of this kind was the practise of Aged *David*, who being old and could get no heat, made use of young *Abishag* to lye in his Bosom, to cherish him, and procure him heat. This Fryar *Bacon* in his Treatise of the cure of old Age and preservation of Youth improves, and adviseth, as a Physical Remedy, to comfort those whose
Age

Age is decayed. I have read of a Nation that having slain a valiant or wise Man, will drink his warm Blood, thereby to participate of those Qualities which they think transmuted to them in the Blood, which is the Life of the Soul. 'Tis the Opinion of some, that to lay ones Mouth to a dying Person and receive his last Breath, we shall partake of that Life and Vigour which he had in him. But this is advised to be practised on healthy Bodies of a sound Constitution, and who die a violent Death, otherwise we partake of those Maladies, Defects, and Weaknesses that attend sickness and old Age. The Gentlemen of *Gresham* Colledge had a Proposal of borrowing of Blood from others. That a sickly weak Person receiving into his Veins the warm Blood of a healthy

healthy Person ; and a strong Constitution ; which, could they find the way of conveyance, might possibly produce a good Effect, and refresh the Diseased without damage to the other, who usually every year, to prevent Distempers, throws away on the Ground much good Blood, which would Benefit another, could he receive it. The Story of *Æson* restored from an old Man to a Youth by *Medea*, seems to infer, that Medicines will Effect much this way ; but none so soveraign as the warm Blood of another, which carrying in it those vigorous Spirits, would (could it be received) tend much to such an End our Author designed by this Story of the Renovation of his Courteous Spirit.

The

The manner of their feeding by Fumes is remarkable: " They shut up in Vessels the Exhalations which proceed from the Meat in dressing, which Vessels they open according to the Quality and Inclination of the Party, till they are full; and these Fumes are received either by the Nose in smelling, or by the Pores of the Skin, which conveys them to the whole Body, to which end they usually take their repast naked.

Now that Fumes refresh the Brain, and Stinks do either infect it or sicken the Body, is manifest: And as Sweat is conveyed by the Pores of the Skin which is the melting or wasting of the Fat, so by the same Pores may Particles of Matter

Matter enter the Body, and in some kind serve it as a Sustenance : An Instance of which he gives us in Pastry-Cooks, who eat little, yet are very fat, proceeding from the Steams of the Meat, which insensibly enter them. Yet 'tis queried, Whether this alone will suffice to sustain Nature.

Their Lodging was great and Manificent, fit to provoke Sleep, and procure all Delicacy and ease. “ The Beds of that Country being Orange-Flowers, “ Gilli-flowers, and Jessamine, “ strewed three or four foot “ deep on the Ground, in and “ among which they lie down; “ the Chamber in the mean “ while enlightned with Glow- “ worms inclosed in a Chrystal ; “ Boys in the mean time attending, who tickle the Feet, “ Thighs,

“Thighs, Arms, and other
 “parts; which delicate wanton-
 “ness in a moment lulls them
 “asleep in an *Epicurean* soft-
 “ness of Pleasure. Indeed
 we have here described a good
 Opiate to provoke Sleep, in
 those whose Brains are distem-
 pered with Heat, but is no way
 fitting our Constitutions, who
 cannot well bear so excessive a
 softness, 'Tis course Lodging,
 and Fare that best besitteth
 our rough-hewn Constitutions,
 these Dainties we leave to Wo-
 men, and such effeminate Persons
 as our Lunar Inhabitants are.

His next thing is good news
 for the Poor and Hungry, but
 bad for the Poulterers and Cooks
 “They mingle with their Shot
 “and Powder a certain Com-
 “position, which being discharg-
 “ed in an Engine like our
 F Fowling-

“ Fowling peices, kill the Fowl
 “ that it drops down unplum-
 “ ed, ready-roasted, well Sea-
 “ soned, and fit to Eat: I grant
 there are some things of great
 force, Boysons do some of them
 kill suddenly, and even alter
 the whole Frame of our Bodies
 in a Moment; the force of
 Gun-powder is no less violent.
 'Tis probable that Mixtures may
 be so compounded, that they
 may even alter the very proper-
 ty of the Fowl; but whether
 it can dress it and sauce it so
 suddenly, and make it whole-
 some Food, we shall suspend
 our determination till he hath
 given us a Recipe of the In-
 gredients.

But our Author to encourage
 Ingenuity and Wit, and to ex-
 cite our Poor half-starved and in-

indigent Poets to transport themselves to the Moon, hath shew'd us a very easie way of paying reckonings, by a sort of current Money, not dug out of the drossy Earth, but proceeding from the pure Mine of an Ingenious Head-piece, " by
 " Sonnets, Epigrams, Odes, and
 " Eclogues, which are there
 " of that value, that for a
 " Stanza of six Verses they may
 " discharge their Shot of a day
 " or two's repast. Yet 'tis not
 " all are current Payments, but
 " such only as have the *Præ-*
 " *batum* est of the Kings Poets,
 " to whom all are carried, and
 " as approved by them under
 " their Seal, are received
 " and pass in Payment, according
 " to the value of the piece
 " which they rate it as it deserves. So that none are
 poor but Block-heads. Indeed,

in Gold and Silver is no more
 intrinſical value than in Paper,
 Sticks, or Stones, did Authori-
 ty command, and Cuſtome ob-
 lige the Paſſage of the moſt
 contemptible things for money ;
 every one would be equally rich
 according to what of thoſe things
 he is poſſeſſed. But in the ſcarcity
 of thoſe Metals hath put upon
 them a value, which enriches
 all who poſſeſs them. But the
 true Riches being that of the
 Mind, which carries with it a
 real value, our Author would
 hereby inform us, that none
 are truly to be accounted Rich
 but thoſe who are eminent for
 Learning, Ingenuity and Wiſdom
 and that thoſe who abound with
 Silver and Gold wanting Wiſ-
 dom ſtill Poor and Indigent
 Block-heads.

His

His next Adventure is his meeting with *Domingo Gonfales*, who arriving there with his Birds in *Spanish* Habit (in which Habit they cloath their Apes and Monkeys) was taken (as our Author relates) for an Ape, and called the Queen's little Animal; the Female whereof our Author was accounted: And by the King's Order were appointed to live and lie together for Procreation sake; which gave them opportunity to converse together in many excellent Philosophical Discourses.

“ *Gonfales* in the first place
 “ gives him the Reason of his
 “ leaving this Earth and ascend-
 “ ing to the Moon, which was,
 “ for that he could find here
 “ Country, where the imagination
 “ was free, for without a Cor-
 F 3 nered

“ nered-cap, whatever you say,
 “ though never so Wise and
 “ Rational, yet if against the
 “ Doctors Opinion, you are
 “ accounted an Idiot and Fool,
 “ himself hardly escaping the
 “ inquisition, for maintaining a
 “ Vacuum, and that no Matter
 “ in the World was heavier than
 “ other.

Science, Learning, and Philo-
 sophy, is reduced to hard Streights
 when it must be confined to
 the Dictates of a few Magi-
 sterial Persons, who having mo-
 nopolized all Learning themselves,
 and reduced it within the verge
 of their Order, would persuade
 Men, that they are the only ex-
 cellent of the Earth, that they
 are the People, and that Wis-
 dom must die with them, that
 nothing must pass for Authentick
 but what hath their *Præbaturum est*,
 that

that all Men who are not of their Order must submit their Reason to their assertions, and hold nothing for Truth but what they give their approbation unto. Such were among the Jews the Scribes and Pharisees who sat in Moses his Chair, and therefore pronounced the People accursed who know not the Law, because they believed in *Jesuw*. Such in the Christian Religion are the Pope and his Colledge of Cardinals who impose their Oracles on the Ignorant, under the name of Infallible, the proper Attribute as they say of *St. Peters* Chair, and exclude all Science, Learning, and Philosophy that is not suitable to their Opinions, lest it should discover their religious Frauds. Hence *Don Carlos*, fearing the Fate of *Virgilins*, whom Pope *Zachary* Condemned for an Heretick, for maintaining

the *Antipodes*, in the Conclusion
 of his Principles submits all
 to the Judgment of the *Roman-
 Catholic Church*, which per-
 haps in *Spain*, would scarce have
 saved him from the *Inquisition*.
 Nor is this Pride exer-
 cised only in Ecclesiastical *Hie-
 rarchies*, but is a great fault
 in Philosophical Societies, who
 will persuade us that they on-
 ly have hit the Truth, and all
 other Err who differ from them.
 Nay single Pedagogues Tutors
 and Masters will impose their
 Dictates, on their Pupils with
 that Authority, that they only
 are in the right, and nothing
 must be received for Truth
 but only what they dictate to
 them. Thus among some must
Aristotle's Principles only be re-
 ceived; to speak against which
 were an Heresie in Philosophy,
 which Method confines the Rea-
 son

son of Men to one Subject, and hinders its expatiating it self in that large Field of Knowledge, it is capable to converse about: Many Ingenious. Minds, and refined Intellects are hid in obscurity, who have attained the Knowledge of rare Secrets, yet are unwilling to utter them because the Learned Explode them. This wilful Ignorance, or Pride in Opinion (for it is the same thing) hinders the growth of Learning, and though many of these Doctors know many things to be true, which ordinary Men have discovered, yet will they decry them, and declaim them as false, because they had not the Industry or Wit to discover them themselves, counting it a shame, that such a shining Light, as they perswade Men they are in the Horison of Learning should be out shined by

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the

the ordinary Planet of vulgar Capacity, which seemeth to Eclipse their Honour, and diminish that Reputation they had before obtained. But let them know that the greatest Discoveries, and Secrets in Nature have proceeded and had their Original from Men of ordinary parts, whose Wit or good-hap hath made the discovery, which they have left to the polishing and refining of better Work-men. Were they good Patriots of Learning they should cherish these young Infants of Knowledge, and encourage every one to bring its Stone towards the building of the Temple of *Apollo*. But the Fault in those Men is encouraged by as great an Error in others, who pin their Faith on other Mens Sleeves, and *jurando in verba magistri*. Sooth up the one in their boasting, and

and confining themselves to their Dictates, only prevent their inspection into other things. Had *Des Cartes* done so he had never made those Essays in Philosophy as he did; but he thought it better to look abroad in the World, than to depend on his Tutor sitting idly in his Study, dictating empty Notions of *Ens non Ens*, and such like. This was the Fault of the Followers of *Pythagoras*, who esteemed the *oracles* of their Master an Oracle infallible. The same did the Peripateticks to whom *Aristotle's ipse dixit* was Authentick. I could not but smile to see them quote his Text with the same Authority as Divines do *Moses* or *St. Paul*. Surely those Principles are faulty that shun examination; and they must be afraid of the discovery of Error, who will resolve all into the Authority

rity of one Master. Besides it
 argues a stupid Mind and dull
 Soul who will take all things
 upon trust, without examining
 whether true or false it was from
 this lazy Ignorance that the Astro-
 nomy of *Ptolomy*, and the Phi-
 losophy of *Aristotle* was em-
 braced for near two thousand
 Years in the World, and past
 for Authentick without exami-
 nation ; and had so continued
 till this Day, had not the en-
 quiring Souls of *Copernicus* and
Des Cartes discovered the incon-
 venience of the one, and the
 Absurdity of the other, fur-
 nishing us with Principles more
 consonant to Reason, and com-
 mon Experience ; against which
 the Magisterial Dictators did ex-
 claim, and sought to suppress
 it, as a detector of their Igno-
 rance, till Reason obtained its
 Credit and Acceptance among
 con-

considerate, unbyassed, and enquiring Persons.

Their Discourse of a *Vacuum* in Nature which our Author introduceth, *Gonsales* proving, is too long to comment upon in this place. Besides, it being a question still controverted amongst the Learned, I will not censure my self, but observe 'tis unconceivable how Motion, Progression, &c. can be made without a *Vacuum*, or admitting a penetration of Bodies.

Their method of War he set down, is such as wherein true Merit only is, crowned with Victory. " The Equality is such
" that there is not one Man
" more in one Army than the
" other; nor any inequality
" taken by the advantage of
" Force: They expose the main-
" ed

" ed against the maimed, Gi-
 " ants encounter Giants, Fencers
 " oppose the Expert in Wea-
 " pons, the Valiant encoun-
 " ter the Courageous, those who
 " are debilitated fight against
 " the Weak, the indisposed en-
 " gage the Sick, the Robustu-
 " ous meet against the Strong,
 " and the Leaders strive with
 " Commanders; the Battle end-
 " ed they count the Wounded,
 " reckon the Slain and number
 " the Prisoners: If the loss be
 " equal, they decide the Victory
 " by Lott; if unequal, those
 " who have most Prisoners, have
 " least wounded or Slain, are
 " accounted Victorious. Besides
 these, they have Tongue-comba-
 tants; the Learned dispute with
 the Wise, on whose Disputations
 depend wholly the Triumph, or
 Servitude of their States. By this
 means taxing the Policy of En-
 rope

rope, who fighting on all advantages of inequality, do not courageously, but powerfully, or rather cowardly, overwhelm their Opponents.

Under the Notion of a Discourse he had with some of the Doctors of the Moon, he asserts (in their meaning,) " That there are
 " infinite Worlds in an infinite
 " World, on this supposition, that
 all Beings are themselves entire Worlds, and that they are Worlds to each other like as the Orb of the Moon is to us a Moon, and of it self a World, and our Earth mutually the same, a World of it self, and a Moon to the Inhabitants of the Orb we call by that Name. " He supposeth
 " the Universe to be one great
 " Animal, the Stars and all
 " Orbs therein to be Worlds
 " in that great Animal ; and
 " be-

“ being themselves Animated
 “ served reciprocally to each o-
 “ thers, and to other Animals
 “ separate from themselves. That
 the World was Animal *quoddam*
maximum, was the Opinion of
 the Stoicks, that the Celestial
 Orbs were intellectual Beings
 was an Assertion of some of the
 Peripateticks. That the Celesti-
 al Orbs serve interchangeably to
 each other, and all Creatures,
 mutually are useful to one an-
 other daily Experience teach-
 eth. The Sun enlightneth all
 the Planets, more visibly in
 the Moon and this our Earth.
 The Stars have influence on the
 Earth for the production of
 Vegetables. Astrologers tell us,
 they Influence all Humane Acti-
 ons. Man serveth his Beasts,
 provideth them Food, Lodging,
 &c. They likewise produce
 him Service, Pleasure and Food.
 We

We, in our turns, may be Worlds to certain Creatures which are without Comparison less than us; and in particular may appear a great World to those little Inhabitants of Vermin, Lice, and little Worms which inhabit us. Nay our Flesh, our Blood and Spirits may not improbably be supposed a Conjunction of little Animals who inhabit us, and by their Motion send us ours, being in all things guided by our Will as the Coach-man which drives them on. These Animals have their Doors or Passages through the Pores of our Bodies, which contracted in Winter they retire and sustain in the Inward Parts, cherishing them when they are besieged with cold. In the Spring when they generate and multiply, the Blood begins to flow, which is nothing but a
new

new Production or Generation of these Animals, which being too numerous, oppress the Body, and wanting room, force their Passage by Sweat or Bleeding which easeth the Body: Hence ariseth Itching in the Body when the Pores being too strait, those Animals dig their way through: Therefore Rubbing and Scratching easeth Itching, because it dilateth the Pores, and gives those Animals a free Passage. These being passed the Pores of our Skin, if not rubbed off, produceth a kind of Scruff or Dander, which is the Seed of a new Generation of Species; some of which produce that Elephantine Bulk of the Skipping Flea, in shape like an Elephant and of a Bulk as disproportionate to those little Animals as the Elephant is to other Beasts: Besides these are produced the

the Louse, whom we may compare
 to the Rhinoceros among Beasts.
 These take up our Bodies for
 their Habitations, as we the Earth
 whence we were first formed.
 Their Food is our Blood, or
 those little Animal Spirits which
 they were derived from, as we
 are fed by our fellow Creatures.
 Our Hairs to them are as so
 many Forests and Trees to us.
 Our Motion is to them as the
 Revolution of the Orbs to us.
 Our Pores filled with Sweat or
 Liquor, is to them as Fountains
 to us. Buboos or Pimples they
 esteem as we do Lakes or Ponds
 What we call Mountains they
 esteem as such. The Bunching
 up of our Bones, and the Rid-
 ges of Flesh that lie about us,
 they account them as deep Vallies.
 When they have travelled from
 one Ear to another, they suppose
 (as we) they have gone to the
 two

two ends of the World, or encompassed their habitable Globe. Now though all Men have these Matters alike, yet are they not visible alike in all ; for some itch more than others, and some are more troubled with those Animals than their Neighbours. But as the several Climates of the World, by their Temperature of Cold and Heat make its Inhabitants more or less dull or Active. So the Flegmatick and Cholerick, the Sanguine and Melancholick differ much in these things, by Reason the Constitution of the one is more hot or cold than the other. The like we are to suppose of all Beasts in whom are found Vermine proper to their kind. Nor is it improper to suppose that those little knits, or round Globules found in good Wine or Beer are other than little Animals which

which like Fishes in the Sea, do inhabit those liquid Elements: To suppose them Bubbles filled with Air is against Experience, but from the Effect they are found to be Substances most rather filled with a kind of vivifying Fire.

For, 1. That is the briskest, artest, and pleasantest Liquor, which hath most of them in it.

And, 2. Such Liquor heats the Body more, and refresheth the Spirits, than those Liquors where they are not, or at least are not alive: Their vigorous motion tickleth the Palate in its Passage, which makes the Liquor (even in the Phrase of drinking) to drink quicker or more lively: And being drunk down by the addition of so many Animals to those before in the Blood, the Body

Body is refreshed, the Spirits revived, and in excess intoxicated, inebriated, and a Fever procured by too much abundance, which is cured by Phlebotomy, when with the Blood many of those Animals depart, and leave the Body in its due Temperament again. And it is observable, that Liquors that are fresh where they are not seen, because when unseen, their Seed or Sperm lies hid in the Liquor, but being received into the Stomach, is animated. Hence dead insipid Liquors do not inebriate or heat the Body, because those Animals are dead in the Liquor, and corrupted. Yet these Liquors make the Body sick, because it hath received a corrupt Food or Liquor which is putrified and unwholesome; and this Sickness continues till Nature hath evacuated the offending Draught by Stool,

Stool, Urine, and Sweat. Thus is every thing full of Animals; all things are mutually Worlds to each other, and all parts of that one Universe, which is animated by a Principle of Life, whence all things are produced. And this Life we call by the name of Motion, which God impressed upon it at the beginning.

Their Moveable, and Fundamental or fixed Houses, are an ingenious Contrivance, and may be effected by us, one serving for change of Air, the other for defence against the variety of Seasons, or Injury of Winter, Frosts or Tempests. "The Moveable built of light Timber
 "set on Wheels; in which are
 "placed, in an Horizontal Line,
 "ten pair of Bellows, which
 "set in motion by a Spring,
 "raise

“ raise so great a Wind, that
 “ Sails extended over their No-
 “ ses to receive their Blasts, the
 “ House in eight Days will tra-
 “ vel an hundred Miles. The
 “ Stable or fixed Houses, are
 “ round Towers of Wood, fix-
 “ ed in the middle on a great
 “ Vice or Screw, which reach-
 “ eth from bottom to top; the
 “ Ground hollowed as deep as
 “ the House is high. In Win-
 “ ter they let down the House
 “ into this Trench, where it is
 “ secure from all Blasts and Tem-
 “ pests. In Summer the Vice
 “ raiseth it above the open Air,
 “ to receive the benefit of the
 “ Air and Sun, as high or low as
 “ they please.

Their Books and manner of
 reading is a most curious and
 excellent Contrivance, worthy
 the Pains of the most Industri-
 ous

ous to find out, and possibly may be accomplished by the Principles of Mechanism. It is an Automoton of Nature, like our Watches, with various Indexes, suited to their several Motions. The Index denotes the Subject on which they treat, whether of Theology, Philosophy, Mathematicks, &c. and this divided into Chapters. So that the Index placed to such a Chapter, on such a Subject, you presently hear an Harmonious Musick, which in the Automoton reads you a compleat Lecture of the Subject proposed; at once both delighting the Ear, as well as informing the Judgment. You must observe, that before we have told you their way of discoursing by Musical Instruments; of which nature this is one, and is also portable. Our Chymes we have in Churches are of

G kind

kind like hereto. Had any the Ingenuity to frame such an Automoton, Custom and Use would make it as easie and familiar as the learning of any Language or Science amongst us.

The Discourse he introduceth concerning the Eternity of Matter, is not so odd as at first sight it appears. “ He looks upon it “ impossible, that any Thing can “ be made out of Nothing : “ For between Nothing and an A- “ tom are Preparations so infi- “ nite, that the quickest Organ “ cannot penetrate into them. I must confess the Problem in Philosophy is true, *Ex nihilo nihil fit* : Nor do I see it demonstrable from Divinity, that God made All Things out of Nothing. Though his Power is not limited, yet such a Notion is inconsistent with Matter : The Scrip-
tures

tures alledged for it fall short of its Proof. The *Tobu* and *Bohu*, the Informed, Void and dark Chaos, spoken of *Gen. 1. 2.* seems to have been pre-existent to the six Days Work. Yet when it had its Original is hard to conceive; and to admit of Matter Eternal with God, is Heterodox in Reason and Religion. I will not determine herein, nor give my Thoughts. The Discourse he had hereof was grounded on the Atoms of *Democritus* and *Epicurus*, whose Principles the Lunar Philosopher traced over to our Author: which informs us, that our Author was a Follower of *Epicurus* in this Point.

What he tells us of an Attempt of one of the Philosophers of the Sun, "To prove all things are true, is not so strange as

we imagine. That White is Black, and Black White; That One may be and not be at the same time; That there may be a Mountain without a Valley; That Nothing is Something, and that all Things that are, are not, are Paradoxes which startle Sense, and above our Comprehension. Indeed to us they are so, who have not Understandings fitted to the Conceptions of such things; but that they are universally false; that all Creatures else have the same Notions of them as us, or that the Divine Being, to whom all things are possible, cannot cause them in their own Natures to be so, and frame the Understandings of some Creatures fit so to conceive of them, is a Presumption in us limited Creatures, who measure all things by the shallow rule of our own poor Apprehensions.

Their

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Their burning their dead Bodies is suitable to the Custom of the Eastern Nations, and better than Burial, which among them is imposed as a Penalty on Malefactors. Voluntary Death, and the Friend receiving the last Breath, and sucking the Blood, is grounded on the Opinion of the Transmigration of the Soul.

Their Sun-dials, composed of their long Noses, whose Shadow falling on their Teeth denotes the Hour, needs some Explanation to understand it, but seems to be of kind to some Eastern Customs; where the Hand opened against the Sun, the Shadow of the Ball of the Sun falling on the Lines of the Hand, marked out the Hour.

He severely lasheth the Laziness and Ignorance of many Philosophers, who in obscure Matters, refer to Miracles, Prodigious, and Events of Nature, “ which, says he (in the Words “ of a Lunar Philosopher) stupid “ Puppies have invented to excuse the Weakness of their “ Understanding. And I must my self add, that the words Sympathy, Antipathy, Oecult Qualities, Secrets of Nature, and such like, formerly, and still used by some, are only Words which Men have framed wherein to mask their Ignorance. To say I love not a thing, because I have an Antipathy against it, is a Woman’s Reason; to say I love it not, because I do not; for to have an Antipathy against a thing, and not
to

to love it, are Synonymous. A Philosopher enquires not only into the Nature of Beings, but into the Causes of Sympathy and Antipathy, Occult Qualities, &c. whence they arise and are produced.

But our Paper being near an end, we must draw to a conclusion of our Remarks, not tracing every Particular, but the most remarkable, and with his return again to the Earth conclude our Discourse.

His officious Spirit, who had assisted him so often in the Moon, by delivering him from dangers, and so faithfully instructed him in the Affairs of that World, and the Philosophy thereof, undertakes now to transport him back to the Earth; which

which he performs without any other kind of Machine than that of himself. For taking him in his Arms, by the help of a kind of Whirlwind, he conveyed him in a day and a half from the Moon to the Earth, letting him fall in a Place in *Italy* near *Rome*, and left him intangled amongst a parcel of Bryars, in a kind of Swoon; whence when he came to himself, he travelled to *Rome*. This Transportation through the Air so suddenly, he supposed to be the same used by our Witches, who march in the Air, and conduct whole Armies of Hail, Snow, Rain, &c. from one Country to another. Besides, his Spirit being a Native of the Sun, could easily glyde with him through the Air, as do the Rays of Light. Could we have acquaintance with these
Spirits.

Spirits, they might instead of Machines, transport us to and fro. But our Author, being arrived in this World again, we must end our Discourse where he finisheth his Travels.

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